



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES AND DISCUSSIONS.

SONNET TO THE VENUS OF MILO.

O peerless marble! bold had been the thought,
 When thou in nature's formless grasp didst lie,
 That thou couldst thus breathe forth divinity,
 Olympian glory, grace, and majesty.
 A subtle spirit, he whose touch hath wrought
 Thee into being; one to whom the sky
 With blue abysses, ocean's symphony,
 Flood, forest, vale, declared harmoniously
 The gladsome reverence which nature felt
 For the great thoughts which pulsed within his soul.
 He was the monarch; she submissive knelt,
 And knew her glory was her lord's control.
 So must we kneel with reverence in thy sight;
 In thee the finite touched the Infinite !

B. E. S.

AMHERST, MASS.

EMANUEL HVALGREN'S SYSTEM.

[We have received, from the philosopher above named, a syllabus of his lecture on the "Being and Existence of God and the World." In Vol. VIII, p. 285, we have noticed his "Theocosmic System."—ED.]

A. THE IDEA SPIRIT: THE GODHEAD (ABSOLUTE FREEDOM).

Arguments for the Existence and Essence of God.

1. If God is not, He must have Freedom not to be. God is not; therefore He must have Freedom not to be.
2. If God is, He must have Freedom to be. God is; therefore He must have Freedom to be.
3. From this it follows that Freedom is the ground and condition for the non-being, as well as the existence, of God; and, consequently, higher than the common notion of God, whether as merely an unconscious *abstractum* or as self-consciousness (personality).

4. But, as not any notion can be higher than God, and Freedom is demonstrated to be the highest notion or principle, Freedom itself is God.

5. These arguments will, therefore, remain valid as long as the logical and mathematical laws of thought and nature are valid. And, if these should be suspended by a higher law, this, again, must have Freedom for its presupposition, and, consequently, be Freedom itself.

B. SPIRIT: THE WORLD (RELATIVE FREEDOM).

Arguments for the Existence and Essence of the World.

These resemble the foregoing, and, consequently, the World is in absolute Unity and Identity with Freedom.

EMANUEL HVALGREN.

WARBERG, SWEDEN, August 15, 1877.

NOTES ON HEGEL AND HIS CRITICS.

We cannot help believing in the reality of pure thought, Hegel argues, in the *Encyclopædia*, no matter how thoroughly we may have schooled ourselves in the Cartesian scepticism. The *will* to think purely is all that is required of the beginner at the outset of the logic. Though it prove itself identical with being, pure thought is always the logical *prius*. Because it is first, and because, as any logical beginning must be, it is immediate, it is best represented as objective—as something given, to be observed or *speculated*, rather than controlled or comprehended. Here, as being and as essence, it is the most real of all realities; in short, it is substance itself, in its most self-subsistent nature.

In the logic of notion pure thought becomes its own equipollent subject, constituting the world in which consciousness lives and moves, and hence is the most ideal of all ideas—now not merely metaphysical, but transcendent. It is pure thought which is latent and determining abstract, in Hegel's sense, through all the stages of the *Phenomenology*, and which becomes articulate and explicit in the *Logic*. Thus, as the Neo-Platonists said of the relation between the Old and New Testaments, so we may say of the *Phenomenology* and the *Logic*: In the first the last lies concealed; in the last the first stands revealed.